the end, Lake Minnetonka's environment was the top priority.

All of us who love Lake Minnetonka owe Bob Rascop a deep debt of gratitude. His vigilance and environmental expertise have been instrumental in protecting Lake Minnetonka. I will always be grateful to Bob for his exceptional leadership and visionary guidance, and my thoughts and prayers are with his wonderful family.

PERSONAL EXPLANATION

HON. VAN HILLEARY

OF TENNESSEE

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 19, 2000

Mr. HILLEARY. Mr. Speaker, on Monday, September 18, I was unavoidably detained from the House Chamber when my flight from Tennessee to return to Washington was canceled. Had I been present I would have cast my vote as follows: rollcall 477—''yes''; rollcall 478—''yes.''

HATCH-WAXMAN ACT LOOPHOLES MUST BE CLOSED

HON. ALAN B. MOLLOHAN

OF WEST VIRGINIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 19, 2000

Mr. MOLLOHAN. Mr. Speaker, the modern day pharmaceutical marketplace was established by passage of the 1984 Drug Price Competition and Patent Term Restoration Act. The act, commonly known as the Hatch/Waxman Act, gave brand companies longer patent periods to provide them with financial incentive to innovate. The act also gave generic drug companies a streamlined approval process, so they could bring less-costly versions of drugs to market quickly after patents expired.

The Hatch/Waxman Act worked well. Brand companies introduced hundreds of new drugs and grew to become the most profitable industry in the world. Meanwhile, generic companies were able to provide the public with drugs that cost significantly less.

Unfortunately, the brand drug companies were not satisfied with their astounding success. They are now using loopholes in the Hatch/Waxman Act to file frivolous administrative and legal challenges to keep generic competitors out of the marketplace. For example, brand companies are exploiting loopholes in the act to keep generic versions of drugs such as Taxol for cancer and Losec for ulcers out of the marketplace. Each day the brand companies succeed in delaying generic competition, they reap windfall profits at the expense of patients.

The Hatch/Waxman Act is a good law that will be made great when the loopholes are closed and fairness returns to the pharmaceutical marketplace.

HATCH/WAXMAN ACT

HON. RON PACKARD

OF CALIFORNIA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 19, 2000

Mr. PACKARD. Mr. Speaker, in 1984, the Hatch/Waxman Act was signed into law to bring order to the pharmaceutical economy and benefit the American consumer. This Act was enacted in response to rising drug prices and assertions by drug companies that long regulatory delays increased costs for consumers. The Act served as a compromise between the competing interests of generic and brand name drug manufacturers. Under the Act, brand drug companies received extended patent periods. The patent extensions were designed to enable brand companies to make greater profits, which allow for more research. The Act also provided generic drug companies with the right to develop less-costly generic versions of brand drugs as the patents expire.

The Act has been a success for two reasons. First, it provides brand name and generic drug companies with incentives to provide better quality products for consumers; and second, it encourages the brand name industry to dedicate more of its profits to research and development of new drugs under a set patent expiration date.

The best way to ensure continued investment in new drug research is to make sure the Hatch/Waxman Act is enforced fairly and consistently. By doing this, we can give the American public greater access to innovative and affordable medicine, and drug companies will have the incentives intended by Congress to continue to provide their services.

HISPANIC HERITAGE MONTH

HON. TOM UDALL

OF NEW MEXICO

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 19, 2000

Mr. UDALL of New Mexico. Mr. Speaker, Friday, September 15 marked the beginning of ''Hispanic Heritage Month.'' Our country's history has been richly enhanced by the contributions Hispanic-Americans have given us. I am happy to take part in recognizing these contributions. In my home state of New Mexico we are proud of our Hispanic heritage, which reflects the influence of many cultures.

Not only has New Mexico's history been shaped in part by its Hispanic heritage, but so has the history of our entire Southwest. Indeed, the reach of that Hispanic heritage extended into our eastern manufacturing centers in the 19th Century. It is sad that this rich contribution to our national history is often overlooked. But as the Hispanic presence in our country grows, we cannot continue to ignore the part of the American heritage that played itself out predominantly in—but not only in—the huge territory comprised of what is now the states of New Mexico, Arizona, Texas, California, Colorado, Utah, Nevada and even Oklahoma, Kansas, Missouri and Louisiana. (I say ''predominantly in'' because the first continuing Hispanic presence in our country is generally recognized as having occurred in St. Augustine, Florida.)

To return to New Mexico and my district, New Mexico may have been traversed by Alvaro Nuñez Cabeza de Baca as early as 1536. However, New Mexico became the object of focused exploration in 1540. In that year Francisco Vasquez de Coronado led an expedition into New Mexico and then out across the Great Plains. This was the first documented encounter between New Mexico's Native American communities and Hispanic explorers—encounters that varied in the degree of conflict that occurred between the members of our indigenous cultures and those explorers, but encounters that also began a centuries-long process of cultural exchange and mutual adaptation that eventually shaped the Hispanic Southwest.

Unfortunately, the next 400 years of Hispanic history in New Mexico—and, indeed, in the Southwest—have been neglected and overlooked. And this rich history has also been inappropriately obscured under the cover of past prejudices. Even the use of the term ''Spaniard'' in referring to those early European explorers and settlers ignores the fact that many of those Spaniards came from other European countries—Italy, Flanders, Germany, Greece and even Ireland and England. And while some Spaniards undoubtedly visited and explored New Mexico in search of riches, and Spanish missionaries were intent on converting Native Americans to Christianity, it is clear that most of the early Spanish colonists came to find a new life for themselves in a new land. And others, it has become increasingly clear, came to escape the Inquisition and find a measure of religious freedom for themselves.

The Spanish Crown's first effort to actually settle New Mexico occurred in 1590. Gaspar Castaño de Sosa led a wagon train of Spanish and Portuguese settlers—many of them possibly Sefarad, Iberian Jews—from the area near present-day Monterrey, Mexico up the Rio Grande and then north along the Pecos River to ''winter over'' at Pecos Pueblo in New Mexico. The Jamestown, Virginia settlement was still seventeen years in the future. And Plymouth Rock, Massachusetts, was thirty years away. In the spring of 1591 Castaño de Sosa was arrested at Santo Domingo Pueblo, New Mexico through the machinations of a rival Spanish government official. Castaño de Sosa had moved his fledgling colony to this location by that time. Following his arrest he was marched back to Mexico City, tried, convicted of illegal settlement and then ordered to serve a sentence of hard labor on Spanish ships employed in the Oriental trade. He was killed in a shipboard uprising without ever learning that his appeal of the sentence had been successful and the Spanish Crown had ordered him back to New Mexico as its first governor.

In 1597, after it was clear that Castaño de Sosa had forfeited his life, the Spanish Crown selected Juan de Oñate y Salazar to resettle New Mexico. A number of the members of the Oñate settlement expedition had participated in the original settlement efforts led by Gaspar Castaño de Sosa. Juan de Oñate established his first capitol and settlement—named San Gabriel del Yunque-Yunque—at the Pueblo of

San Juan de los Caballeros, NM. By about 1605 the capitol had been moved to the location it has occupied continuously for almost four hundred years—Santa Fe, New Mexico. This makes Santa Fe the oldest State capital in the United States, pre-dating the landing at Plymouth Rock by more than ten years. While its founding has been attributed to Don Pedro de Peralta in 1610, more recent evidence indicates that it was actually settled at an earlier date.

Hispanic influence now permeates New Mexico. From the dawn of the 16th century, supplies and communications came into the area along the Camino Real del Tierra Adentro—the Royal Road of the Interior—that still stretches 2,000 miles from Mexico City to Santa Fe. For the next two centuries and better, caravans periodically made the six-month trek northward. They brought new crops and agricultural techniques, which were combined with those of New Mexico's pre-historic Native American Pueblo communities. They brought cattle and sheep and taught the Native Americans how to raise them. They introduced horses and the wheel, opening the door to the worlds of transportation, commerce and technology. They brought mining and metal-working techniques that were used to produce weapons, tools and jewelry. They brought their cuisine, which over the ensuing centuries has been synthesized into the unique cooking tradition that is so quintessentially New Mexican.

Over the two centuries that followed this original settlement effort, New Mexico found itself increasingly on the fringe of the portion of the Spanish empire administered from Mexico City—the portion referred to as ''New Spain.'' New Mexico's early economic promise failed to develop. It was a frontier long before the pioneers on our Atlantic seaboard began their westward venturing, then trekking. And while that frontier was not an economic engine for New Spain, it became a marketplace for inter-cultural exchange and the formulation of the most unique blend of cultures in our country.

The descendants of those original ''Spanish'' settlers of multi-national origin were joined by a second wave of settlers following the Native American uprising of 1680 and the resettlement of New Mexico by the forces of the Spanish Crown led by Diego de Vargas in 1692. At annual trade fairs in Taos, Santa Fe or other locations, the Spanish settlers joined with members of the Native American Pueblos to trade with the nomadic Comanche, Navajo, Apache, Kiowa, Ute and other tribes. Members of those tribes left their tribal communities to settle among the Spanish settlers—sometimes willingly, and sometimes because they were captured and forcibly kept as servants. Spanish settlers also were forcibly patriated to nomadic tribes. And in the process, New Mexican culture gained many unique characteristics. And to the degree intermarriage occurred between the Native Americans in the Pueblo communities and the Spanish settlers there also occurred an exchange of cultures. By the middle of the 18th century a new culture was added to the general mix as French traders began to enter New Mexico and to marry into New Mexico's families.

In the 19th Century, New Mexico took, for a time, a more prominent place in the stream of our national commerce when the Santa Fe Trail opened. Hispanic New Mexicans quickly took advantage of this play of fortune, and by the time that the United States incorporated the Southwest into our national territory, Hispanics dominated trade on the Santa Fe Trail. This created the longest continuous trade route in North America, extending from East Coast factories and import houses all the way to Mexico City and beyond. However, as patterns of commerce began to shift around the time of the Civil War, Hispanic New Mexican traders found difficulty in shifting to the larger-scale operations necessary to survive in an increasingly competitive world of national commerce. The place of New Mexico as an important juncture for national and international commerce also began to lose ground as the Santa Fe Trail began to be displaced by the Oregon Trail and then the trans-national railroads. By the late 19th Century, New Mexico had, once again, been relegated to a ''frontier.''

Nonetheless, New Mexico has thrived in spite of its struggle to recapture its former place in our national framework. It has slowly begun to turn the tide at the same time that it has hung onto a treasured way of life steeped in cultural tradition. To this day, many—if not most—of the Hispanic communities in my district still hold their annual fiestas celebrating nearly a half-millenium of New Mexican religious traditions and beliefs. The Santa Fe Fiesta—the oldest continuing festival in our country—draws thousands of visitors every year. Family and community life and values sustain our communities. And cultural traditions and institutions are everywhere.

This blending of cultures that occurred in New Mexico has followed the general pattern of what occurred throughout New Spain—and, indeed, throughout the sphere of Spanish influence in the New World. While there were many hostile conflicts during that process, what cannot be disputed is that the accommodation of ''Old World'' ideas and culture to the ''New World'' was nowhere as complete as within the limits of the Spanish Empire. Almost nowhere else in our country did so many Native American communities manage to survive their contact with the settlers of European heritage. Throughout the Hispanic world the pervasiveness of the Spanish-flavored outlook of this new blending of cultures led to the application of the term ''la Raza.'' While this term has often been translated as ''the Race,'' this literalist translation misses the meaning—because the term is a predominantly cultural, not racial or ethnic reference. And it is a term—like its contemporary English twin ''Hispanic''—that expresses pride in those whose cultural tradition incorporates this blending of cultures under the auspices of the world view inherited from not only the first Spanish settlers of the New World, but also of the peoples who joined them in expanding and broadening that world view.

So while New Mexico has its own unique place in the history and culture of Hispanics, it also shares so much in common with those other parts of the Western Hemisphere that evolved and developed under the same process. We celebrate that richness during Hispanic Heritage Month every year. It is only fitting. We must recognize and embrace the part of our national heritage that not only represents a coming together of so many cultures, but that continues to embrace and welcome those who want to enlarge their world. And so New Mexico, as one stirring example of the history and culture of Hispanics—a mosaic where various cultural ingredients intermingle and complement each other, while often retaining a basic identity—serves as a model for the highest ideals of our society.

Let us then look toward the future during this time of celebration and recognition of Hispanics. As opportunities begin to multiply in new and advanced fields, we must assure that Hispanics are afforded the education and training that will allow them to continue to contribute in much-need ways to our society. And in New Mexico, let us share our pride in our Hispanic heritage. We are living proof that people from different backgrounds can work together for common goals. I join all my colleagues in celebrating Hispanic Heritage Month from September 15 to October 15.

REACTION TO INDIAN PRIME MINISTER

HON. DAN BURTON

OF INDIANA

IN THE HOUSE OF REPRESENTATIVES

Tuesday, September 19, 2000

Mr. BURTON of Indiana. Mr. Speaker, last week the Indian Prime Minister spoke in this very chamber to a joint session of Congress. In addition, he will meet with several American leaders, including President Clinton and perhaps both major-party Presidential candidates. When he meets with these leaders, they must bring up the issue of human rights and self-determination.

India claims to be a democracy, but in truth there is no democracy in India. It is a militant Hindu fundamentalist state. Christians, Sikhs, Muslims, Dalits, and other minorities suffer severe oppression and atrocities at the hands of Hindu fundamentalists.

Just last month, a priest in India was kidnapped, tortured, and paraded through town naked by militant Hindu nationalists. The Indian government has refused to register a complaint against the kidnappers. This is the latest act in a campaign of terror against Christians that has been going on since Christmas of 1998. This campaign has seen the murders of priests, 5 of which were beheaded; rape of nuns, Hindu militants burning a missionary and his two sons to death in their van, the destruction of schools and prayer halls, and other anti-Christian atrocities. Most of these activities have been carried out by allies of the government or people affiliated with organizations under the umbrella of the RSS, the parent organization of the ruling BJP, which was founded in support of Fascism.

And its not just Christians, where more than 200,000 have been murdered in Nagaland since 1947, who are in danger in India. Over 250,000 Sikhs have been murdered since 1984, and well over 70,000 Kashmiri Muslims since 1988, as well as tens of thousands of other minorities by Indian security forces. We cannot accept this kind of brutality and tyranny from a government that claims to be democratic.